THE METHODOLOGY OF AHLUS-SUNNAH IN UNITING THE UMMAH



SHAYKH ABDUR RAZZAAQ BIN ABDUL-MUHSIN AL-BADR

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ISBN: 978-1-6331-5957-0

First Edition: Jumada Thaniyah 1435 A.H. / April 2014 C.E.

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Editing by: Maktabatulirshad staff

Typesetting and Formatting: Aboo Sulaymaan Muhammad 'Abdul-Azim bin Joshua Baker

Printing: Ohio Printing

Subject: Minhaj

Website: www.maktabatulirshad.com
E-mail: info@maktabatulirshad.com

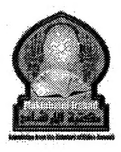




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BRIEF BIOGRAPHY OF THE AUTHOR

His name: Shaykh 'Abdur-Razzaaq Bin 'Abdil-Muhsin Al-'Abbad Al-Badr.

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Current occupation: He is a member of the teaching staff in the Islamic University, in Al-Medina.

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The Shaykh has authored books, researches, as well as numerous explanations in different sciences. Among them:

1. Fiqh of Supplications & Ad-Dhkaar.

2. Hajj & refinement of Souls,

3. Explanation of the book "Exemplary Principles" By Shaykh 'Uthaymeen رحمه الله (May Allâh have mercy upon him).

4. Explanation of the book "the principles of Names & Attributes" authored by Shaykh-ul-Islam Ibn Qayyum (May Allâh have mercy upon him).

5. Explanation of the book "Good Words" authored by Shaykh-ul-Islam Ibn Qayyim (May Allâh have mercy upon him).

6. Explanation of the book "Aqeedah Tahaawiyyah".

7. Explanation of the book "Fusuul: Biography of the Messenger صلى الله عليه وسلم) By Ibn Katheer (May Allâh have mercy upon him).

8. He has a full explanation of the book "Aadaab-ul-Muf'rad" authored by Imam

Bukhari (May Allâh have mercy upon him).

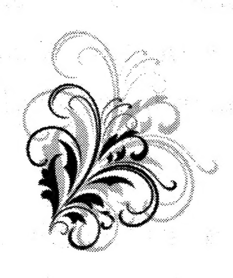
From the most distinguished scholars who he has taken knowledge and acquired knowledge from are:

1. His father Al-'Allamah Shaykh 'Abdul-Muhsin Al-Badr—may Allâh preserve him.

2. Al-'Allamah Shaykh Ibn Baaz—may Allâh have mercy upon him.

3. Al-'Allamah Shaykh Muhammad Bin Saleh Al-'Uthaymeen—may Allâh have mercy upon him.

4. Shaykh 'Ali Nasir Faqeehi—may Allâh preserve him.



INTRODUCTION

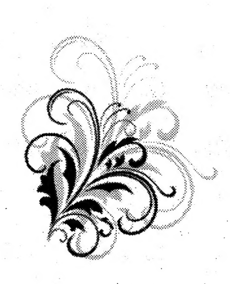
Indeed, all the praise is for Allaah. We praise Him, we seek His Aid, we seek His forgiveness, and we repent to Him. We seek refuge with Allaah from the evil of our souls and the consequences of our evil deeds. He whom Allaah guided, there is none to misguide; and he whom Allaah causes to stray, there is no guidance for him. I testify that none has the right to be worshipped except Allaah who is one without partners, and I bear witness that Muhammad is His slave and Messenger. May abundant prayers and peace be upon him, his family, and companions.

We testify that he conveyed the Message, discharged the trust, advised the Ummah, and strove in the Path of Allaah truthfully until the certainty (i.e., death) came to him. He left no good except that he guided the Ummah towards it and he left no evil except that he warned against it. As to proceed:

The topic of this treatise is a magnificent topic and it is very great. Every Muslim must give the utmost attention to the actualization of this noble goal and great objective. It is the unification of the word of the Muslims and uniting their rank, as well as setting in order their disarray and unifying them upon one balanced statement. There is no doubt that every Muslim must give consideration to actualizing this matter and establishing it. However, in order to establish this goal, we find within the arena many (proposed) solutions, various opinions, and multiple movements defining the saving treatment and the strongest path to unify the word of the Muslims, consolidate their rank, and unite their factions.

Yes, there are various solutions. However, the intelligent and clever Muslim refers every matter—including this affair—to the Book of Allaah and the *Sunnah* of Allaah's Messenger (ﷺ); for, they are the distinguishing factor and they are the gauge. They are the point of reference in every matter. This is that which is befitting for the Muslim, that he refer the points of dispute and the affairs of differing and its

issues to the Book of Allaah and the *Sunnah* of the Messenger of Allaah (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ); for in them, there is the remedy. In them, there is sufficiency. It is not permissible for anyone, whoever he may be, to interject his own opinions, or to guess, or speculate in the presence of clear evidences and radiant signs from the Book of Allaah and the *Sunnah* of the Messenger of Allaah (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ).



EVIDENCES FROM THE BOOK AND THE SUNNAH WARNING AGAINST SEPARATION

Indeed, explanation of uniting the word of the Muslims and unifying their rank as well as warning them against splitting and differing has come in detail with the utmost clarity and the clearest elucidation within the Book of Allaah and the *Sunnah* of the Messenger of Allaah (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ). So there is no resistance for *Ahlus-Sunnah wal-Jamaa'ah*, the people of the truth and uprightness, from that which has come within the Book of Allaah and the *Sunnah*. They follow it wherever it goes, in negation and affirmation (i.e., negating that which it negates and affirming that which it affirms). As Imaam Al-Awzaa'ee, may Allaah have mercy upon him, stated:

نَدُورُ مَعَ السُّنَّةِ حَيْثُ دَارَتْ

"We follow the Sunnah wherever it goes."[1]

These are *Ahlus-Sunnah* in truth and its true supporters. They follow the *Sunnah* wherever it goes. So that which has come within the Book of Allaah and the *Sunnah* of His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) they establish it and enact it in the most perfect and complete manner. That which is not within them then they abandon it and warn against it with the utmost caution. This is the affair of *Ahlus-Sunnah wal-Jamaa'ah*, the people of the truth for whom the Messenger of Allaah attested to as having victory and salvation.

On this basis, it is befitting for us that if we want a solution for this dilemma—which is the separation that has befallen and taken place between the Muslims—that we do not seek for its solution in other than the Book and the Book

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[1] Reported by Ibn 'Adiyy within Al-Kaamil (1/88) and by way of him Al-Laalikaa'ee within Sharh Usool Al-I'tiqaad (no. 47) and Ibn 'Asaakir within Taareekh Dimashq (35/200).

of Allaah and the *Sunnah* of the Messenger of Allaah (ﷺ) .

The occurrence of separation and differing is an affair which Allaah, the Blessed and High, has decreed, universally as well as from the perspective of the preordainment, although He is not pleased with it, Blessed and Exalted be He; legislatively and religiously. The Truthful one who is believed (ﷺ) has informed regarding that it would occur before it happened. He said, within the authentic Hadeeth:

وَ إِنَّ أُمَّتِي سَتَفْتَرِقُ عَلَى ثِنْتَيْنِ وَ سَبْعِينَ فِرْقَةً، كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةً

“Indeed my nation will be divided into 73 groups; all of them in the Fire except one.” [2]

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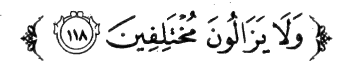
[2] Reported by Ibn Maajah (no. 3993) from the Hadeeth of Anas, may Allaah be pleased with him. Al-Albaanee graded it Saheeh within Saheeh Al-Jaami’ (no. 2042).

This is information from the truthful one who is believed (ﷺ); the one who does not speak of his own desire, that splitting would occur and that Allaah, the Exalted, has decreed and willed it, universally and by way of the decree; and it will inevitably occur, according to that which he has informed, upon him be prayers and peace. Similarly, within the Hadeeth of Al-'Irbaad ibn Saariyah, may Allaah be pleased with him, he said: *The Messenger of Allaah* (ﷺ) *said:*

إِنَّهُ مَنْ يَعِشْ مِنْكُمْ فَسَيَرَى اخْتِلَافًا كَثِيرًا

"Indeed he who lives amongst you will see much differing."[3]

Allaah, the Blessed and High, has said:



"But they will not cease to differ."

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[3] Reported by Ahmad (4/127), Aboo Daawud (no. 4607), At-Tirmidhee (no. 2676), and Ibn Maajah (no. 43). Al-Albaanee graded it Saheeh within As-Saheehah (no. 937).

[*Soorah Hud* 11:118]

This differing is an affair which Allaah, the Blessed and High, has decreed, universally and by way of the preordainment. However, He is not pleased with it, legislatively or religiously.

When you read the Noble Qur'aan, the Book of Allaah, and the *Sunnah* of His Messenger (ﷺ) , you find within them many texts and abundant proofs which warn against splitting, mutual abandonment, enmity, hatred, and the likes. Hence, we know from the reports of the Messenger of Allaah (ﷺ) and from that which we see occurring amongst those who ascribe to Al-Islaam—which is the occurrence of separation and differing, and the occurrence of multiple opinions and methodologies—then this emphatically and truthfully calls us to a praiseworthy return to the Book of Allaah and the *Sunnah* of His Messenger (ﷺ). For in them—as has preceded—there is a cure and sufficiency for he whom Allaah grants success and enlightens.

Separation in the religion of Allaah and splitting the religion of Allaah, the Blessed and High, is blameworthy. Allaah has criticized it within His Book and His Messenger (ﷺ) has criticized it within his *Sunnah*. Allaah, the Blessed and High, says:

﴿ إِنَّ ٱلَّذِينَ فَرَّقُوا۟ دِينَهُمْ وَكَانُوا۟ شِيَعًا لَّسْتَ مِنْهُمْ فِى شَىْءٍ ﴾

"Verily, those who divide their religion and break up into sects, you (O Muhammad ﷺ) have nothing to do with them in the least."

[*Soorah Al-An'am* 6:159]

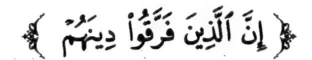
In another recitation of the same verse it reads:

"Verily those who separate from their religion and break up into sects, you (O Muhammad ﷺ) have nothing to do with them in the least." [4]

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[4] This is the recitation of Hamzah Az-Zayyaat and Al-Kasaa'ee. Refer to Hujjah Al-Qiraa'aat by Ibn Zanjalah (pg. 278).

The Messenger (ﷺ) is free of them and they are free of him; those who divide their religion, separate from it, and oppose it, and those who pursue abundant *Fitan* and base desires. Due to this, you find within the *Tafseer* of this verse the statement of a number of scholars of Tafseer that the statement of Allaah:

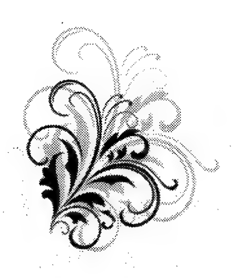


"Verily, those who divide their religion,"

What is intended by it is the people of innovations and desires from this Ummah. In another statement that which is intended are the Jews and Christians.

That which is correct, as a number of the people of knowledge have mentioned, is that the verse is inclusive of both. For the Jews and Christians divided their religion and separated from their religion; meaning, they abandoned it, avoided it, departed far away from it, and did not adhere to it. And they divided their religion after it was one religion with which they worshipped Allaah, the

Blessed and High, and believed in. They took divergent religions and various methodologies. Therefore, the verse is inclusive of both (meanings). In it is an intense prohibition and a severe threat for he who separates his religions and breaks away from it, that the Prophet (ﷺ) has nothing to do with him at all. Rather, he is free of them and they are free of him.



THE COMMAND OF ALLAAH TO HIS PROPHETS NOT TO SEPARATE

Allaah, the Blessed and High, says:

﴿ ۞ شَرَعَ لَكُم مِّنَ ٱلدِّينِ مَا وَصَّىٰ بِهِۦ نُوحًا وَٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ وَمَا وَصَّيْنَا بِهِۦٓ إِبْرَٰهِيمَ وَمُوسَىٰ وَعِيسَىٰٓ ۖ أَنْ أَقِيمُوا۟ ٱلدِّينَ وَلَا تَتَفَرَّقُوا۟ فِيهِ ۚ ﴾

"He (Allaah) has ordained for you the same religion which He ordained for Nooh (Noah), and that which We have inspired in you (O Muhammad ﷺ), and that which We ordained for Ibraheem (Abraham), Moosaa (Moses) and 'Eesaa (Jesus) saying you should establish religion and make no divisions in it."

[*Soorah Ash-Shura* 42:13]

This is the command of Allaah, the Blessed and High, and His Legislation for His Prophets and

the Messengers of Strong Will; establishment of the religion and not dividing in it. This verse contains the most beneficial solution and the safest remedy to quell the differing and to set in order the disarray.

Establishment of the religion is by way of clinging to their religion which Allaah, the Blessed and High, has commanded them with, and preserving it. There is no solution other than this and there is no remedy except it. In establishing the religion, there lies cutting off of the splitting which the people fall into. This is by way of completely returning to the religion.

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱدْخُلُوا۟ فِى ٱلسِّلْمِ كَآفَّةً ﴾

"O you who believe! Enter into Islaam completely."

[*Soorah Al-Baqarah* 2:208]

If some of the people take one aspect from the aspects of the religion and neglect other aspects and other people do the contrary, taking one aspect from the aspects of the religion and

neglecting other aspects, there will occur between them disparity and separation will take place amongst them as well as trials, splitting, and differing. Hence, the solution of this problem is by way of establishing the religion for Allaah, the Blessed and High, and adhering to it in the most complete and holistic manner, as well as truthfully returning to the Book of Allaah and the *Sunnah* of His Messenger (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ).



THE BENEFICIAL SOLUTIONS FOR THE ISSUE OF THE SPLITTING OF THE UMMAH

Allaah, the Blessed and High, says:

﴿ فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ ٱللَّهِ ٱلَّتِى فَطَرَ ٱلنَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ ٱللَّهِ ۚ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾ ۞ مُنِيبِينَ إِلَيْهِ وَٱتَّقُوهُ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَلَا تَكُونُوا۟ مِنَ ٱلْمُشْرِكِينَ ﴿٣١﴾ مِنَ ٱلَّذِينَ فَرَّقُوا۟ دِينَهُمْ وَكَانُوا۟ شِيَعًا ۖ كُلُّ حِزْبٍۭ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣٢﴾ ﴾

"So set you (O Muhammad ﷺ) your face towards the religion of pure Islamic Monotheism; Allaah's Fitrah with which He has created mankind. No change let there be in that which Allaah has created, that is the straight religion, but most of men know not. (Always) Turning in repentance to Him (only), and have

Taqwaa of Him; and establish the prayer and be not of the polytheists; those who split up their religion and became sects; each sect rejoicing in that which is with it."

[*Soorah Ar-Rum* 30:30-32]

Just as these verses contain a severe warning against splitting—which is the path of the polytheists who separated from the religion and took idols as gods, worshipping others besides Allaah along with Him and they took their desires as lords besides Allaah, the Blessed and High—they also contain very beneficial and useful solutions for the problem of splitting. Rather, it contains the greatest and strongest solutions for this problem.

The First Solution:

Allaah, the Exalted, said:

﴿ فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ﴾

"So set you (O Muhammad ﷺ) your face towards the religion of pure Islamic Monotheism."

The meaning of *setting one's face towards the religion* is that the servant submits totally and complies completely with the Command of Allaah, the Blessed and High. As Allaah, the Blessed and High, has said:

﴿ ۞ وَمَن يُسْلِمْ وَجْهَهُۥٓ إِلَى ٱللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ ٱسْتَمْسَكَ بِٱلْعُرْوَةِ ٱلْوُثْقَىٰ ﴾

"And whosoever submits his face to Allaah while he is a Muhsin (good-doer then he has grasped the most trustworthy hand-hold."

[*Soorah Luqman* 31:22]

Allaah also said:

﴿ وَأَنِيبُوٓا۟ إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا۟ لَهُۥ ﴾

"And turn in repentance and in obedience with true faith to your Lord and submit to Him, (in Islaam)."

[*Soorah Az-Zumar* 39:54]

If the people adhere to the religion of Allaah in a complete and holistic manner, without lapse and without giving precedence to desires and lusts or opinions and intellects or other than that, then they will have brought forth a means from the greatest means that bring about unity of the Muslims and unification of their word.

The Second Solution:

The other remedy within these noble verses is His statement:

﴿ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ٣٠ ﴾

"But most of men know not."

Within this is an indication to the importance of knowledge and insight in the religion of Allaah,

the Blessed and High. For knowledge of the Book and the Sunnah and insight into them as well as dependence upon them is from the most important affairs which contain a solution for the problem of the splitting which occurs between the Muslims, or between those who ascribe to Al-Islaam. So returning to the Book and the *Sunnah* as well and referring matters of contention and differing to the Book and the Sunnah is the safest solution and best remedy for this problem. This is because it is as Ibn Abil-'Izz, may Allaah have mercy upon him, has stated:

> **"If the people do not refer the matters of contention and issues of their differences to the Book of Allaah and the Sunnah of Allaah's Messenger (صلى الله عليه وسلم), the truth will not become manifest to them and they will not be upon clear insight in their affair, if they refer to other than the Book of Allaah and the Sunnah of His Messenger (صلى الله عليه وسلم)."** [5]

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[5] Sharh 'Aqeedah At-Tahaawiyah (pg. 777).

Issues of contention in which the Ummah contended, in the *Usool* and the subsidiary branches, if they do not refer them to Allaah and the Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) then the truth will not become manifest to them. Rather, the contending parties will traverse without clear evidence in their affair.

What is intended by knowledge is knowledge of the Book and the *Sunnah*, nothing else. Knowledge of the Book of Allaah and the *Sunnah* the Messenger of Allaah (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) as well as understanding them with a correct and firm understanding upon the guidance and example of the pious predecessors, may Allaah have mercy upon them, contains a remedy. Rather, the greatest remedy for the issue of differing and separation which occurs between the Muslims. Allaah, the Exalted, has said:

﴿ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ وَأُو۟لِى ٱلْأَمْرِ مِنكُمْ ۖ فَإِن تَنَـٰزَعْتُمْ فِى شَىْءٍ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾ ﴾

"O you who believe! Obey Allaah and obey the Messenger (Muhammad ﷺ), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allaah and His Messenger (ﷺ), if you believe in Allaah and in the Last Day. That is better and more suitable for final determination."

[*Soorah An-Nisā* 4:59]

Hence, it is a must that one has knowledge of the Book and the *Sunnah* to solve this dilemma. When there is present amongst the Muslims and within their ranks and within those who ascribe to their body those who do not operate with knowledge of the Book and the *Sunnah* as the scale, and they negate the Book of Allaah and

nullify the explicit, clear, evident, and decisive texts by way of their intellects and opinions and give precedence to the majority opinion according to their view over the Book of Allaah and the *Sunnah* of the Messenger of Allaah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), then how can the disarray be set aright? How can the word be unified? How can the rank be united if there are those who make light of the *Sunnah* and belittle it and revile it and warn against it and criticize the abundant authentic *Ahadeeth* and give their opinions and intellects precedence over them?

How can the disarray be set aright if there are those who give precedence to dreams and visions over the Hadeeth of the Messenger of Allaah? As some of them—the *Soofees* or the extremist from amongst them who find fault with *Ahlus-Sunnah*, the people of Hadeeth—say:

> **"You say: 'So and so narrated to me from such and such,' but where is so and so? He has died! Where is such and such? He has died! As for us, we take our religion (directly) from the Ever-Living Who does**

not die. So we say: 'My heart narrated to me from my Lord.'"

How can the word be unified if there are amongst them he who gives his intellect precedence over the Book and the *Sunnah*, and he says, as an argument for that:

"We only know the Book and the Sunnah by way of our intellect. Therefore, if we give precedence to the texts over the intellect then we have given precedence to the evidence over that which it proves. So how can we give precedence to the text over the intellect?"

Thus say those people, in spite of the fact that the authentic texts and the sound intellect are not contradictory, as Shaykh Al-Islaam Ibn Taymiyah, may Allaah have mercy upon him, clarified within his great book: *Debunking the Contradiction between the Intellect and the Text*. The sound intellect does not contradict the authentic text. And if there did occur a contradiction between the intellect and the text then it is either the case that the intellect is not

sound or the text is not authentic. For if the intellect is sound and the text is authentic then the two of them would never contradict one another.

Some of the people of knowledge [6] say, in clarification of the despicable nature of the action of these people:

> **"The statement of these necessitates that instead of saying: 'I bear witness that Muhammad is the Messenger of Allaah,' they are saying: 'I bear witness that my intellect is the Messenger of Allaah.' This is because his intellect takes precedence and is evidence (according to him)."**

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[6] Like the eminent scholars of the Sunnah within Al-Hujjah Fee Bayaan Al-Mahajjah (1/344), and Aboo Al-Madhaffar As-Sam'aanee within Al-Intisaar Li-As'haabil-Hadeeth and within Sown Al-Muntiq by As-Suyootee (pg. 179).

REFUTATIONS OF THE IMAAMS AGAINST THE INTELLECTUALS

To clarify the despicable nature of this statement and its corruption, it is said to these people: *Whose intellect takes precedence? Whose intellect is the deciding scale?* If it is said: The intellect of Zayd, for example, then perhaps 'Amr[7] is stronger than him in argumentation and has more speech than him, etc. So if the people were made to rely upon the intellects of the people then their religion would be lost and be in disarray. This is because the intellects vary and the opinions differ. Due to this, Mutarrif ibn Ash-Shikheer said:

لَوْ كَانَتِ الْأَهْوَاءُ وَاحِدًا لَقَالَ الْقَائِلُ : لَعَلَّ الْحَقَّ فِيهِ، فَلَمَّا تَشَعَّبَتْ وَ تَفَرَّقَتْ عَرَفَ كُلُّ ذِي عَقْلٍ أَنَّ الْحَقَّ لَا يَتَفَرَّقُ

[7] Translator's note: Zayd and 'Amr are two generic hypothetical names and not referring to any specific people.

"If desires were one and the same then perhaps a person could say that maybe the truth lies in them. However, since they are scattered about and divergent, anyone in his right mind knows that the truth is not divergent."[8]

Is'haaq ibn 'Eesaa narrated regarding Maalik, may Allaah have mercy upon him: *"Maalik ibn Anas used to criticize argumentation in the religion. He would say:*

أَ كُلَّمَا جَاءَنَا رَجُلٌ أَجْدَلُ مِنْ رَجُلٍ تَرَكْنَا مَا نَزَلَ بِهِ جِبْرِيلُ عَلَيْهِ السَّلَامُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ لِجَدْلِهِ

'Is it that whenever there comes to us a man who is more skilled in argumentation than another man, we will leave that which Jibreel descended

[8] Al-I'tisaam (1/62).

with to Muhammad (ﷺ) for the sake of his argumentation?"[9]

In another report from Ma'an ibn 'Eesaa it mentions:

"One day Maalik departed from the Masjid being supported by my hand and a man met him who was called Abul-Juwayriyah, who was afflicted with Al-Irjaa'. He said: 'O Aboo 'Abdullaah! Listen to me, I wish to speak to you regarding it and debate you regarding my opinion.' He said: 'And if you should defeat me?' He said: 'If I defeat you then you follow me.' He said: 'And if another man comes, speaks to us and defeats the both of us?' He said: 'Then we will follow him.' Maalik said: 'O slave of Allaah! Allaah sent Muhammad (ﷺ) with one religion. Yet, I see you to be fluctuating.'"

'Umar ibn 'Abdul-'Azeez said:

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[9] Sharh Usool Al-I'tiqaad (no. 293) and Hilyah Al-Awliyaa' (6/324).

فَمَنْ جَعَلَ دِينَهُ غَرَضًا لِلْخُصُومَاتِ أَكْثَر التَّنَقُّلَ.

"He who subjects his religion to argumentation will frequently fluctuate."[10]

He who subjects his religion to disputation will frequently fluctuate, disputing with this person and that person; debating this person and that person and the one who is victorious is the one who is followed. This was not the condition of the *Salaf*. Rather, they were such that if there came to them a man for argumentation and they knew that his intent was debate, they would say to him:

"We are upon clarity in our affair. As for you, you are a man in doubt. So go find another man of doubt like yourself."

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[10] Al-Ibaanah by Ibn Battah (574) and Tarteeb Al-Madaarik (1/170).

The Muslim who is upon clarity in his affair and he has conclusive arguments, proofs, and evidences from the Book of Allaah and the *Sunnah* of the Messenger of Allaah (ﷺ) then he does not debate with anyone such that the truth should be with the one who wins and is victorious in the debate. This is because there is nothing after the truth except misguidance. So since he has evidence, conclusive arguments, and proofs from the Book and the *Sunnah* then it is not permissible for him to debate with anyone on the basis that the proof is with the one who wins. Let him cling to the Book and the *Sunnah* and stand upon them; and let him not subject his religion to corruption or to the desires of the people of innovations unless he is from the well-grounded scholars who are firm in the religion of Allaah. These have room to debate with the people of innovation, to establish the evidences, proof against them, and to clarify the deviation of their beliefs and their corruption and the falsehood of what they are upon. Knowledge of the Book and the *Sunnah* and cognizance of them, as well as relying upon

them, is from the greatest paths to solve the issue of splitting. When you look at these various groups, you find that each of them claims that he is upon the Book and the *Sunnah.* It is as the poet said:

وَ كُلٌّ يَدَّعِي وَصَلًا بِلَيْلَى * وَ لَيْلَى لَا تُقِرُّ لَهُمْ بِذَاكَا

"Everyone claims an attachment to Layla,

But Layla doesn't affirm that for any of them."

All of them claim that they are upon the truth. There is none from the people of desires who says: **"We are upon falsehood. We are upon misguidance."** Rather, they all claim that they are the people of truth and the people of correctness. The due consideration is not given to the claims if one does not stand upon it with clarity. Claims do not move one forward nor hold him back, if there is no proof for them; which is action (upon them) and agreement (between claims and actions), as well as establishing the Book and the *Sunnah.* There is none from the people of the Book and the *Sunnah* who would

give his intellect precedence over them. Allaah says:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُقَدِّمُوا۟ بَيْنَ يَدَىِ ٱللَّهِ وَرَسُولِهِۦ ۖ وَٱتَّقُوا۟ ٱللَّهَ ۚ ﴾

"O you who believe! Do not put (yourselves) forward before Allaah and His Messenger (ﷺ), and fear Allaah."

[*Soorah Al-Hujurat* 49:1]

Regarding the meaning of the verse, Ibn Al-Qayyim, may Allaah have mercy upon him, said:

"Meaning, do not be hasty in statement or action (preceding) the statement of the Messenger of Allaah (ﷺ) or his action."[11]

How beautiful is this statement! This is the meaning of not putting oneself forward before Allaah and His Messenger; meaning, do not believe a creed or practice a religion except that which has come within the Book of Allaah and

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[11] I'laam Al-Muwaqqi'een (1/51).

the *Sunnah* of the of Allaah (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ). So one should not enact an act of worship or an act of obedience with which he seeks nearness to Allaah, the Blessed and High, for which there is no evidence from the Book or the *Sunnah*. The statement: *"...do not be hasty in statement,"* is connected to the beliefs; *"...or action,"* is connected to worship. So the one who brings beliefs for which there is no evidence from the Book of Allaah or from the *Sunnah* of the Messenger of Allaah (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) is putting himself forward before Allaah and His Messenger, deeming to be good, by way of his intellect, things, creeds, and acts of worship; and thus, spreading them amongst the Muslims. So when he spreads them amongst them, he separates their rank and tears apart their word by way of these desires which he has spread amongst them.

Due to this, Maalik ibn Anas, may Allaah have mercy upon him, said, in a magnificent statement warning against this category of people:

"He who says that there is, in the religion, good innovations, then he has claimed that Muhammad (ﷺ) betrayed the Messengership. For Allaah has said:

﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا﴾

"This day, those who disbelieved have given up all hope of your religion, so fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islaam as your religion."

[*Soorah Al-Ma'idah* 5:3]

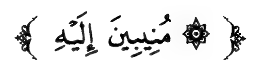
That which was not Deen during the era of Muhammad (ﷺ) is not Deen today. The latter part of this Ummah will not be rectified except by that which rectified its first part."[12]

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[12] Reported by Ibn Hazm with its chain leading to Ibn Al-Maajshoon to Maalik, may Allaah have mercy upon him.

The Third Solution:

Allaah, the Exalted, then said:



"Turning in repentance to Him (only)"

[*Soorah Ar-Rum* 30:31]

This is a third solution to the problem of separation which occurs between the people; turning repentantly to Allaah, the Blessed and High, and that all those who spilt and separate and differ be called to repent to Allaah, and it should be said to them: *Return to Allaah; return to Allaah, return to the religion of Allaah, hold fast to the Book of Allaah and the Sunnah of Allaah's Messenger* (ﷺ).

Muhammad ibn Shihaab Az-Zuhree, may Allaah have mercy upon him, said:

(Chapter 35) refers to, as well, Al-I'tisaam by Ash-Shaatibee (1/29 no. 319).

كَانَ مَنْ مَضَى مِنْ عُلَمَائِنَا يَقُولُ : الْإِعْتِصَامُ بِالسُّنَّةِ نَجَاةٌ

"Those who passed from our scholars would say: Holding fast to the Sunnah is success."[13]

So these people are called to turn repentantly to Allaah and to return to the Book of Allaah and the *Sunnah* of His Messenger (ﷺ). It should be said to them: *Leave off opposing the Book and the Sunnah and return to them.* This is a solution from the greatest solutions to the issue of separation which occurs between the Muslims.

The Fourth Solution:

Then He mentioned a fourth solution, and it is the *Taqwaa* of Allaah, the Exalted. He said:

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[13] Reported by Ad-Daarimee (no. 92) and Al-Laalikaa'ee (no. 15) as well as Al-Harawee within Dhamm Al-Kalaam (no. 485), and Ad-Diynooree within Al-Majaalisah (no. 363).

﴿وَٱتَّقُوهُ﴾

“And have Taqwaa of Him”

[*Soorah Ar-Rum* 30:31]

This is the head of the affair and its foundation. From the best of that with which *At-Taqwaa* has been defined, as stated by Ibn Taymiyah, Ibn Al-Qayyim, Adh-Dhahabee, and other than them from the people of knowledge, is the definition of Talq ibn Habeeb, may Allaah have mercy upon him, wherein he said:

تَقْوَى اللهِ تَعَالَى : أَنْ تَعْمَلَ بِطَاعَةِ اللهِ ، عَلَى نُورٍ مِنَ اللهِ ، تَرْجُو ثَوَابَ اللهِ ، وَ أَنْ تَتْرُكَ مَعْصِيَةَ اللهِ ، عَلَى نُورٍ مِنَ اللهِ ، تَخَافُ عِقَابَ اللهِ .

“Taqwaa of Allaah, the Exalted, is that you act in obedience of Allaah, upon light from Allaah, hoping for the reward of Allaah; and that you abandon disobedience of Allaah, upon light from

Allaah, fearing the punishment of Allaah."[14]

This is *Taqwaa* of Allaah, the Blessed and High, that you place between yourself and that which you fear, from the Displeasure of Allaah and His punishment, a shield to protect you. This is accomplished by none other than enacting the commands of Allaah and abandoning His prohibitions. So it is said to those who separate and differ: *Have Taqwaa of Allaah; be mindful of Him in secret and in public; be mindful of Him with the mindfulness of he who knows that his Lord hears and sees him. This is from the important solutions for the problem of separation; that those who separate have Taqwaa of their Lord, Glorified and Exalted be He.*

The Fifth Solution:



[14] Reported by Ibn Abee Shaybah within Al-Musannaf (no. 30993) and Hannaad within Az-Zuhd (no. 522).

"And establish the prayer"

[*Soorah Ar-Rum* 30:31]

This is the fifth means: the establishment of the prayer. It is from the greatest of affairs which unite the hearts and unify the word. Due to this, the men are commanded to perform it in congregation within the congregations of the Muslims. As Allaah has said:

﴿ وَٱرۡكَعُواْ مَعَ ٱلرَّٰكِعِينَ ﴿٤٣﴾ ﴾

"And bow down along with those who bow."

[*Soorah Al-Baqarah* 2:43]

During the time of the companions, none would stay back from the prayer during the era of the companions except a hypocrite which is known for hypocrisy. 'Abdullaah ibn Mas'ood, may Allaah have mercy upon him, said:

لَقَدْ رَأَيْتُنَا وَ مَا يَتَخَلَّفُ عَنِ الصَّلَاةِ إِلَّا مُنَافِقٌ قَدْ عُلِمَ نِفَاقُهُ أَوْ مَرِيضٌ.

"We have seen that none would stay back from the prayer except a hypocrite who was known for his hypocrisy or an infirm person."[15]

The prayer within the Houses of Allaah, which Allaah allowed to be erected and in which His Name is mentioned, is from the greatest affairs which unite the word of the Muslims. Due to this, if the slave preserves the prayer and establishes it, he will find himself connected to those who pray and preserve the prayer. The more the person increases in preservation of the prayer and the superogatory prayers and acts of obedience as well as establishing the remembrance of Allaah within the Houses of Allaah, the love of the Muslims for him will increase and their connection to him will increase. Hence, the congregational prayer and preserving it is from the greatest affairs which contain a solution for the separation which is between the Muslims. Allaah said:

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[15] Saheeh Muslim (no. 1046).

﴿وَأَقِيمُوا۟ ٱلصَّلَوٰةَ﴾

“And establish the prayer.”

[*Soorah Ar-Rum* 30:31]

It is a must that one establishes it in congregation, as the Book of Allaah and the *Sunnah* of the Messenger of Allaah (ﷺ) indicate. The Prophet (ﷺ) said, as is within the authentic Hadeeth:

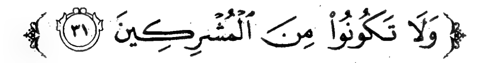
وَ لَقَدْ هَمَمْتُ أَنْ آمُرَ بِالصَّلَاةِ فَتُقَامَ ثُمَّ آمُرَ رَجُلًا فَيُصَلِّيَ بِالنَّاسِ ، ثُمَّ أَنْطَلِق مَعِي بِرِجَالٍ مَعَهُمْ حُزَمٌ مِنْ حَطَبٍ إِلَى قَوْمٍ لَا يَشْهَدُونَ الصَّلَاةَ فَأُحَرِّقَ عَلَيْهِمْ بُيُوتَهُمْ بِالنَّارِ

“I had intended to command for the prayer to be established, then command for a man to lead the people and take some men with me having fire wood to the people who did not attend the prayer

and burn their houses down upon them with fire."[16]

So performing the prayer in congregation is from the greatest means which aid in uniting the Muslims. If they establish it in congregation then they will remind one another; and, in their praying the Friday prayer, there is a reminder for the people and calling them to return to the Book of Allaah and the *Sunnah* of the Messenger of Allaah (ﷺ).

<u>The Sixth Solution</u>:



"And be not of the polytheists."

[*Soorah Ar-Rum* 30:31]

Meaning, do not be from amongst them; from the polytheists. The polytheists are the worshippers of idols; those who worship other

[16] Reported by Al-Bukhaaree (no. 608 and 6683) and Muslim (no. 1041), and this is his wording.

than Allaah along with Him. This means that from the important treatments and great beneficial solutions, which are a must for resolving the separation that occurs between those who ascribe to Al-Islaam, is that they all make their religion purely for Allaah, the Blessed and High; and that they unite upon the Tawheed of Allaah. And that they all unite upon the statement: *Laa Ilaha Illa-Allaah (none has the right to be worshipped except Allaah)*, in knowledge, action, and compliance (with what it necessitates). By way of this, they will be in agreement. As for if there is present amongst those who ascribe to Al-Islaam he who does not understand properly the statement: *Laa Ilaha Illa-Allaah*, or he who understands from it that which it does not indicate, or he who seeks to use it to mean that which negates it, then how will the word be unified when the principle of all principles and the foundation of all foundations is differed in?!

The statement *Laa Ilaha Illa-Allaah* is the principle of all principles and it is the greatest of good deeds which bring one closer to Allaah, the

Blessed and High. However, it has guidelines and conditions within the Book of Allaah and the Sunnah of His Messenger (ﷺ). Therefore, unification upon *Laa Ilaha Illa-Allaah* is not unification upon its utterance only. It is unification upon knowledge of it and acting upon its pillars, guidelines, and conditions which the Book and the *Sunnah* indicate. Due to this, when it was said to Wahb ibn Munabbih, may Allaah have mercy upon him:

أَ لَيْسَ ((لَا إِلَـهَ إِلَّا اللهُ)) مِفْتَحُ الْجَنَّةِ ؟ قَالَ : ((بَلَى ، لَكِنْ مَا مِنْ مِفْتَاحٍ إِلَّا وَ لَهُ أَسْنَانٌ ، فَإِنْ جِئْتَ بِمِفْتَاحٍ لَهُ أَسْنَانٌ فُتِحَ لَكَ ، وَ إِلَّا لَمْ يَفْتَحْ)) .

"Is not the statement Laa Ilaha Illa-Allaah the key to paradise?" He said: "Yes. However, there is no key except that it has ridges. If you come with the key that has the right ridges, the door

will be opened for you; and if not, then it will not be opened."[17]

When it was said to Hasan Al-Basree:

أَ لَيْسَ مَنْ قَالَ ((لَا إِلَهَ إِلَّا اللهُ)) دَخَلَ الْجَنَّةَ ؟

قَالَ : ((بَلَى ، لَكِنْ مَنْ أَدَّى حَقَّهَا وَ فَرَضَهَا))

"Is it not so that he who says: Laa Ilaha Illa-Allaah, will enter Paradise?" He said: "Yes; however, (only for) he who gives it its due right and fulfills its obligations."[18]

He is indicating the establishment of its pillars and conditions which the Book of Allaah and the Sunnah of His Messenger (ﷺ) indicate.

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[17] Reported by Al-Bukhaaree within the Book of Funerals as a comment. Al-Asbahaanee reported it with a chain of narration within Al-Hujjah Fee Bayaan Al-Mahajjah (no. 91), as did Aboo Nu'aym within Sifatul-Jannah (no. 190), and Al-Bayhaqee within Al-Asmaa was-Sifaat (1/208). Ibn Hajr said within Al-Mutaalab Al-'Aaliyah (no. 2972): *"This has a chain of narration which is Hasan Mawqoof."*

[18] Reported by Al-Asbahaanee within Al-Hujjah (no. 91).

When Al-Farazdaq buried his wife, Hasan said to him:

> **"What have you prepared for this situation?" He said: "I prepared for it (the statement): Laa Ilaha Illa-Allaah, for seventy years." Hasan said to him: "Indeed the statement: Laa Ilaha Illa-Allaah has conditions. So beware of falsely accusing the chaste believing women."**[19]

Unifying upon the statement: *Laa Ilaha Illa-Allaah*; the statement of *Tawheed* is not a unification upon its utterance only. It is unification, knowledge, and acting by this statement, as well as adhering to its guidelines and conditions which the Book of Allaah and the *Sunnah* of the Messenger of Allaah (ﷺ) indicate.

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[19] Reported by Ibn Abid-Dunyaa within Al-Quboor (no. 109) and As-Suyootee within Sharh As-Sudoor by Ibn 'Asaakir. Ibn Rajab mentioned it within Kalimah Al-Ikhlaas (no. 14).

There are found many amongst those who ascribe to Al-Islaam who explain the statement: *Laa Ilaha Illa-Allaah* with other than its (correct) explanation and with other than its (correct) meaning. Rather, they do not even know its true meaning which it indicates. Knowledge of its meaning is the most important prerequisite for uniting upon it. As Allaah, the Blessed and High, has said:

﴿إِلَّا مَن شَهِدَ بِٱلْحَقِّ وَهُمْ يَعْلَمُونَ ﴿٨٦﴾﴾

"Except those who testify to the truth while having knowledge."

[*Soorah Az-Zukhruf* 43:86]

The scholars of *Tafseer* say that it means: *Except those who testify that none has the right to be worshipped except Allaah and they have knowledge of its meaning.*

Allaah also said:

﴿فَٱعْلَمْ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱللَّهُ وَٱسْتَغْفِرْ لِذَنۢبِكَ﴾

"So know (O Muhammad ﷺ) that Laa Ilaha Illa-Allaah (none has the right to be worshipped but Allaah), and ask forgiveness for your sin."

[*Soorah Muhammad* 47:19]

The Prophet (ﷺ) said:

مَنْ مَاتَ وَ هُوَ يَعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللهُ دَخَلَ الْجَنَّةَ.

"He who dies knowing that none has the right to be worshipped except Allaah will enter Paradise."[20]

So, it is a must that one has knowledge of its meaning. It is not sufficient to say: *We all say Laa Ilaha Illa-Allaah.* Rather, it is a must that one establish the statement *Laa Ilaha Illa-Allaah*, in statement and action, understanding and compliance (with what it necessitates); and enact that which has come within the Book of Allaah and the *Sunnah* of Allaah's Messenger (ﷺ).

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[20] Reported by Muslim (no. 26).

The explanation of this statement and its clarification has come with the Book and the *Sunnah*; therefore, we have no need—after the clarification of Allaah and His Messenger—for the clarification of any other clarifier, whoever he may be. Allaah said:

﴿ وَٱعْبُدُوا۟ ٱللَّهَ وَلَا تُشْرِكُوا۟ بِهِۦ شَيْـًٔا ﴾

"Worship Allaah and join none with Him in worship."

[*Soorah An-Nisā* 4:36]

And Allaah also has said:

﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ ﴾

"And your Lord has decreed that you worship none but Him"

[*Soorah Al-Isra* 17:23]

Allaah, the Blessed and High, says, informing about Ibraheem:

﴿ وَإِذْ قَالَ إِبْرَٰهِيمُ لِأَبِيهِ وَقَوْمِهِۦٓ إِنَّنِى بَرَآءٌ مِّمَّا تَعْبُدُونَ ﴿٢٦﴾ إِلَّا ٱلَّذِى فَطَرَنِى فَإِنَّهُۥ سَيَهْدِينِ ﴿٢٧﴾ ﴾

"And (remember) when Ibraheem (Abraham) said to his father and his people: "Verily, I am innocent of what you worship, "Except He Who created me."

[*Soorah Az-Zukhruf* 43:27]

Allaah, the Exalted, said:

﴿ وَمَآ أُمِرُوٓا۟ إِلَّا لِيَعْبُدُوا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ ﴾

"And they were commanded not, but that they should worship Allaah, and make the religion purely for Him Alone."

[*Soorah Al-Bayyinah* 98:5]

This is the meaning of *Laa Ilaha Illa-Allaah*. Allaah says:

﴿ فَمَن يَكْفُرْ بِٱلطَّٰغُوتِ وَيُؤْمِنۢ بِٱللَّهِ فَقَدِ ٱسْتَمْسَكَ بِٱلْعُرْوَةِ ٱلْوُثْقَىٰ ﴾

"Whoever disbelieves in the false deities and believes in Allaah, then he has grasped the most trustworthy handhold that will never break."

[*Soorah Al-Baqarah* 2:256]

Holding fast to the statement *Laa Ilaha Illa-Allaah*, *Eemaan* in Allaah, disbelief in the false deities, and not associating partners with Him is the meaning of *Laa Ilaha Illa-Allaah*.

If there is found amongst the Muslims or amongst those who ascribe to Al-Islaam, he who says: *Worship of the graves, or supplicating to the graves is an issue of preference in accordance with the preference of the person. Meaning, if one prefers this affair and deems it to be good then there is no harm in it;* then how can there be unity upon the statement *Laa Ilaha Illa-Allaah*?!

Hence, it is a must that one has understanding of this great statement. If you were to read the books of creed which their authors ascribe to the *Sunnah*, you will find within them explanations which are odd and strange in explanation of the meaning of this statement. Such as their statement that the meaning of *Laa Ilaha Illa-Allaah* is: **None is able to originate except Allaah; or: There is none who is self-sufficient having no need for anyone else except Allaah;** or: **There is no Lord except Allaah.**

So they explain *Al-Uloohiyah* (divinity) to be *Ar-Ruboobiyah* (Lordship). Or the statement of a group of the *Soofees* who live in this era, who say that its meaning is: **Removal of the corrupt certainty from the being of the person and entering the correct certainty within the Essence of Allaah; because He is the Creator, the Provider, the One Who Bestows Blessings, the Controller.**

This is how they explain this statement!! So how can the word be united and the Ummah be unified (upon this)?! It is a must that one has

understanding of this great statement. It is also a must that one makes the religion purely for Allaah, the Blessed and High, by way of adhering to this statement in the most complete and holistic manner and enact its conditions and prerequisites which have come within the Book of Allaah and the *Sunnah* of His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). The scholars of *Ahlus-Sunnah*, may Allaah have mercy upon them and give them an abundant reward, have given the utmost consideration to unifying the word of the Muslims and uniting their rank and consolidating their parts by way of their truthful Da'wah to the religion of Allaah, the Blessed and High. They authored many books and numerous writings in clarification of the correct creed and refutation of that which opposes it. You can find many writings elucidating and explaining the correct creed and clarifying its details, mentioning its evidences from the Book of Allaah and the *Sunnah* of His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). You also can find many writings by them refuting that which opposes this creed and nullifies it. All of this in calling to unifying the word and

uniting the rank; for, in the understanding of some people, refuting the people of desires and deviation and clarifying the corruption of their beliefs and the falsehood of what they are upon, they consider this to be that which separates the word of the Muslims and splits their unity. Due to this, they institute principles and they formulate foundations by way of which they wish to unite the Muslims on whatever they agree upon; with divergent beliefs, various opinions, and numerous methodologies. This is what they deem to be unity.

There is no true unity except with unity upon the Book of Allaah and the Sunnah of His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). Due to this, you notice that *Al-Jamaa'ah* (the unified body) is coupled with the *Sunnah* and division is coupled with innovation. They say: *Ahlus-Sunnah wal-Jamaa'ah* (the people of the Sunnah and the unified body) and *Ahlul-Bid'ah wal-Furqah* (the people of innovation and separation). This is because the *Sunnah* unites and innovation separates. The *Sunnah* unites the Muslims upon one means of guidance, upon one methodology,

upon one course. As Abul-Mudhaffar As-Sam'aanee, may Allaah have mercy upon him, said:

"From that which proves that Ahlul-Hadeeth are upon the truth is that if you review all of their compiled books, from the first of them to the last of them, the old of them and the new of them, in spite of the difference in their lands and eras and the distance of that which is between them in residence, and the fact that each one of them would be in a (different) province from the provinces, you find them to be—in clarification of the creed—upon one course and one way; traversing in it upon the Path and not deviating from it nor diverting from it. Their statement in that is one and their narrations are one. You do not see there being difference between them nor separation in anything, even a little. Rather, if you were to gather all of that which passed upon their tongues and which they transmitted from their predecessors, you would find it to be as if it came from one heart and emanated from one tongue. Is there any evidence for the truth clearer than this? Allaah, the Exalted, said:

﴿ أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ ۚ وَلَوْ كَانَ مِنْ عِندِ غَيْرِ ٱللَّهِ لَوَجَدُوا۟ فِيهِ ٱخْتِلَـٰفًا كَثِيرًا ﴿٨٢﴾ ﴾

"Do they not then consider the Qur'aan carefully? Had it been from other than Allaah, they would surely have found therein much contradictions."

[*Soorah An-Nisā* 4:82]

And Allaah said:

﴿ وَٱعْتَصِمُوا۟ بِحَبْلِ ٱللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا۟ ۚ ﴾

"And hold fast, all of you together, to the Rope of Allaah and be not divided among yourselves."

[*Soorah Aali Imran* 3:103] [21]

As for those whose point of reference is the intellect or visions or dreams or (false) reports or opinion or preferences, etc., you find them to be in the utmost disarray and the utmost discord.

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[21] Al-Hujjah Fee Bayaan Al-Mahajjah (2/224-225).

For this reason, the people of knowledge have a tremendous statement in explanation of the statement of the Prophet (ﷺ) which is within Saheeh Muslim[22] from the Hadeeth of Aboo Hurayrah, may Allaah be pleased with him:

لَا تَحَاسَدُوا وَ لَا تَنَاجَشُوا وَ لَا تَبَاغَضُوا وَ لَا تَدَابَرُوا ، وَ كُونُوا عِبَادَ اللهِ إِخْوَانًا

> **"Do not envy one another; do not practice treachery in business transactions, do not hate one another, do not turn your backs on one another; and be, slaves of Allaah, brothers."**

Regarding his (ﷺ) statement: **"...do not hate one another,"** they say: In this is an indication to the prohibition of innovation; because it is a reason for separation and mutual hatred. For he who invents an innovation or spreads a newly invented matter amongst the Muslims, by way of that, he has split their rank. The one who refutes him and negates his

[22] (no. 6541).

falsehood and refutes his innovation is not the one who has split the rank of the Muslims. However, you find those who cast all the blame for separating the ranks upon *Ahlus-Sunnah*, who call the people to the Book of Allaah and the *Sunnah* of His Messenger (ﷺ) and warn them against innovations and desires. They say: *They are those who separate the rank*. The truth is that the one who separates the rank is the one who brings innovation and spreads it amongst the Muslims and circulates it between them.

So, by way of making the religion purely for Allaah, the Blessed and High, and establishing the statement of *Tawheed* (*Laa Ilaha Illa-Allaah*- None has the right to be worshipped except Allaah) in accordance with its prerequisites which the Book of Allaah and the *Sunnah* of His Messenger (ﷺ) indicate, there will be unity. Unity will never be by way of contriving opinions or methodologies which are not within the Book and the *Sunnah*.

I indicated, a short while ago, that there are those who institute principles and formulate

foundations by way of which they attempt to unite the people and unite their word. However, they will never actualize that because (true) unity will not be except upon the *Sunnah*; for the *Sunnah* accompanies unity and *Bid'ah* accompanies separation. This is a constant order of things. Therefore, unification of the rank of the Muslims and uniting their word will not be except by way of them truthfully returning to the Book of their Lord and the *Sunnah* of their Messenger (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ).

There is a statement by Shaykh Al-Islaam Ibn Taymiyah, may Allaah have mercy upon him, in which he mentioned a comprehensive principle and a firm foundation and beneficial fundamental connected to unifying the Muslims. He cited under it proofs and evidences and conclusive arguments from the Book of Allaah, the Blessed and High, to clarify how to unite the Muslims. He, may Allaah have mercy upon him, said—after extensive speech regarding this issue in the first volume of Al-Fataawaa—at its beginning:

"It is clear that the means for unification and togetherness is consolidating the religion and acting upon all of it; which is worship of Allaah Alone and associating none in worship with Him, as He has ordered, outwardly and inwardly.

The reason for separation is abandoning a portion of that which the servant is commanded with and transgression between them.

The end result of the Jamaa'ah is the Mercy of Allaah, His Good Pleasure, His Blessings, happiness in the Dunyaa and the Hereafter, and illumination of the faces.

The end result of separation is the Punishment of Allaah, His Curse, darkening of the faces, and the Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) being free of them."[23]

[23] Majmoo Al-Fataawaa 1/17.

CONCLUSION

I say, in conclusion of this treatise—which I hope to be a benefit—uniting the word of the Muslims and setting in order their disarray and rectifying that which is between them is from the most important of affairs which is proper that the Muslim give due consideration to; especially the scholars of the Muslims and the callers to Allaah, the Blessed and High. Allaah, the Majestic and High, said:

﴿ لَّا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ ﴾

"There is no good in most of their secret talks save (in) him who orders charity or commands that which is good, or conciliation between mankind."

[*Soorah An-Nisā* 4:114]

Allaah also said:

﴿ إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا۟ بَيْنَ أَخَوَيْكُمْ ۚ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾ ﴾

"The believers are nothing else than brothers so make reconciliation between your brothers, and fear Allaah, that you may receive mercy."

[*Soorah Al-Hujurat* 49:10]

When you look at the state of a number of the people who are involved in calling to Allaah, the Blessed and High, you find that they have great concern and give much importance to rectifying that which is between the people in affairs of inheritance, affairs of marriage, affairs of selling, and a number of other important and greatly beneficial affairs. However, on the contrary, they neglect an affair which is from the most important of them all, and it is rectifying that which is between the people in the field of *'Aqeedah* and uniting the word upon the correct and pure 'Aqeedah derived from the Book of

Allaah, the Blessed and High, and the *Sunnah* of His Messenger (ﷺ).

That which is obligatory upon every Muslim whom Allaah, the Blessed and High, has enlightened in the religion of Allaah is that he give due consideration to this great matter; rectifying that which is between the people by way of uniting the word of the Muslims upon the correct 'Aqeedah, upon the religion of Allaah, the Blessed and High, which has come within the Book and the *Sunnah*. For, there is no salvation for the people or any security for them or happiness in the *Dunyaa* or the hereafter, except by way of that. For this reason, Maalik ibn Anas, may Allaah have mercy upon him, said:

السُّنَّةُ سَفِينَةُ نُوحٍ ، مَنْ رَكِبَهَا نَجَا ، وَ مَنْ تَخَلَّفَ عَنْهَا غَرَقَ.

"The Sunnah is like the ark of Noah. He who boards it will be saved and he who stays behind will be drowned." [24]

[24] Dhamm Al-Kalaam wa Ahlihi by Al-Harawee (no. 872).

Hence, salvation and safety is only by returning to the Book and the *Sunnah* and holding fast to them; as well as returning to the correct *'Aqeedah* which is derived from them and following the path of the pious predecessors, from the companions, may Allaah be pleased with them, and those who traversed upon their methodology and followed their footsteps until the Day of Recompense.

We ask Allaah to make us from them and to rectify that which is between us and to bring our hearts together; and to guide us to the paths of safety and to remove us from darkness into light and to steer us clear of lewdness, that which is apparent from it and that which is hidden; and to bless us in our hearing, our sight, our hearts, our wives, and our offspring; and to accept our repentance. Indeed, He is the One who Accepts Repentance, the Merciful.

May prayers, peace, favors, and blessings be upon the servant of Allaah and His Messenger, our Prophet Muhammad.

APPENDIX 1- OUR CALL [25]

[1]: We believe in Allaah and His Names and Attributes, as they were mentioned in the Book of Allaah and in the *Sunnah* of the Messenger of Allaah (ﷺ), without *tahreef* (distortion), nor *ta'weel* (figurative interpretation), nor *tamtheel* (making a likeness), nor *tashbeeh* (resemblance), nor *ta'teel* (denial).

[2]: We love the Companions (رضي الله عنهم) of the Messenger of Allaah (ﷺ), and we hate those who speak against them. We believe that to speak ill of them is to speak ill of the Religion, because they are the ones who conveyed it to us. And we love the Family of the Prophet (ﷺ) with love that is permitted by the *Sharee'ah*. 'Imraan Ibn Husayn (رحمه الله) said, "O people! Learn the knowledge of the Religion from us, if

[25] Summarized from the biography of Shaykh Muqbil Ibn Hādī al-Wādi'ī with some additions from other sources.

you do not do so, then you will certainly be misguided."[26]

[3]: We love the People of *Hadeeth* and all of the *Salaf* of the *Ummah* from *Ahlus-Sunnah*. Imaam Shaatibee (d.790H) - رحمه الله - said, "The *Salafus-Saalih*, the Companions, the *taabi'een* and their successors knew the *Qur'aan*, its sciences and its meanings the best."[27]

[4]: We despise *'ilmul-kalaam* (knowledge of theological rhetoric), and we view it to be from amongst the greatest reasons for the division in the *Ummah*.

[5]: We do not accept anything from the books of *fiqh* (jurisprudence), nor from the books of *tafseer* (explanation of the *Qur'aan*), nor from the ancient stories, nor from the *Seerah* (biography) of the Prophet (صلى الله عليه وسلم), except that which has been confirmed from Allaah or from His Messenger (صلى الله عليه وسلم). We do not mean that we have rejected them, nor do we claim that we

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[26] Refer to *al-Kifaayah* (p. 15) of al-Khateeb al-Baghdaadee.

[27] Refer to *al-Muwaafiqaat* (2/79) of ash-Shaatibee.

are not in need of them. Rather, we benefit from the discoveries of our Scholars and the jurists and other than them. However, we do not accept a ruling, except with an authentic proof.

[6]: We do not write in our books, nor do we cover in our lessons, nor do we give sermons with anything except the *Qur'aan*, or the authentic and authoritative *hadeeth*. And we detest what emanates from many books and admonishers in terms of false stories and weak and fabricated *ahaadeeth*. 'Abdullaah Ibnul-Mubaarak (d.181H) - رحمه الله - said, "The authentic *ahaadeeth* are sufficient and the weak *ahaadeeth* are not needed." [28]

[7]: We do not perform *takfeer* upon any Muslim due to any sin, except *Shirk* with Allaah, or the abandonment of Prayer, or apostasy. We seek refuge in Allaah from that.

[8]: We believe that the *Qur'aan* is the Speech of Allaah, it is not created.

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[28] Refer to *al-Jaami' li-Akhlaaqir-Raawee* (2/159) of as-Suyootee.

[9]: We hold that our 'obligation is to co-operate with the group that traverses the methodology of the Book and the *Sunnah*, and what the *Salaf* of the *Ummah* were upon; in terms of calling to Allaah the Glorified, and being sincere in worship of Him, and warning from *Shirk*, innovations, and disobedience, and to advise all of the groups that oppose this.'[29] 'So co-operating upon righteousness and piety (*taqwaa*) and mutual advising necessitates warning against evil and not co-operating with the wicked.'[30]

[10]: We do not deem it correct to revolt against the Muslim rulers as long as they are Muslims, nor do we feel that revolutions bring about

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[29] From a *fatwaa* by the Committee of Major Scholars dated: 11/16/1417, (no. 18870). It was signed by al-'Allaamah 'Abdul-'Azeez Ibn Baaz, Shaykh 'Abdul-'Azeez Ibn 'Abdullaah aalush-Shaykh, Shaykh 'Abdullaah Ibn 'Abdur-Rahmaan al-Ghudayyaan, Shaykh Bakr Ibn 'Abdullaah Aboo Zayd, and Shaykh Saalih Ibn Fawzaan al-Fawzaan.

[30] From the words of Shaykh Ibn Baaz in *al-Furqaan* magazine (issue no. 14, p. 15).

reconciliation. Rather, they corrupt the community.

[11]: We hold that this multiplicity of present day parties is a reason for the division of the Muslims and their weakness. So therefore we set about 'freeing the minds from the fetters of blind-following and the darkness of sectarianism and party spirit.'[31]

[12]: We restrict our understanding of the Book of Allaah and of the *Sunnah* of the Messenger of Allaah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to the understanding of the *Salaf* of the *Ummah* from the Scholars of *hadeeth*, not the blind-followers of their individuals. Rather, we take the truth from wherever it comes. And we know that there are those who claim *Salafiyyah*, yet *Salafiyyah* is free from them, since they bring to the society what Allaah has prohibited. We believe in 'cultivating the young generation upon this Islaam, purified from all that we have mentioned, giving to them a correct Islamic

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[31] From *Fiqhul-Waaqi'* (p. 49) of al-Albaanee.

education from the start - without any influence from the disbelieving western education.' [32]

[13]: We believe that politics is a part of the Religion, and those who try to separate the Religion from politics are only attempting to destroy the Religion and to spread chaos.

[14]: We believe there will be no honour or victory for the Muslims until they return to the Book of Allaah and to the *Sunnah* of the Messenger of Allaah (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ).

[15]: We oppose those who divide the Religion into trivialities and important issues. And we know that this is a destructive *da'wah*.

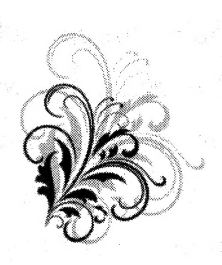
[16]: We oppose those who put down the knowledge of the *Sunnah*, and say that this is not the time for it. Likewise, we oppose those who put down acting upon the *Sunnah* of the Messenger of Allaah (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ).

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[32] From *Fiqhul-Waaqi'* (p. 51) of al-Albaanee.

[17]: Our *da'wah* and our *'aqeedah* is more beloved to us than our own selves, our wealth and our offspring. So we are not prepared to part with it for gold, nor silver. We say this so that no one may have hope in buying out our *da'wah*, nor should he think that it is possible for him to purchase it from us for *deenaar* or *dirham*.

[18]: We love the present day Scholars of the *Sunnah* and hope to benefit from them and regret the passing away of many of them. Imaam Maalik said (d.179H) رَحِمَهُ ٱللَّهُ, "The knowledge of *hadeeth* is your flesh and blood and you will be asked concerning it on the Day of Judgment, so look who you are taking it from." [33]



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[33] Refer to *al-Muhadddithul-Faasil* (p. 416) and *al-Kifaayah* (p. 21) of al-Khateeb.